

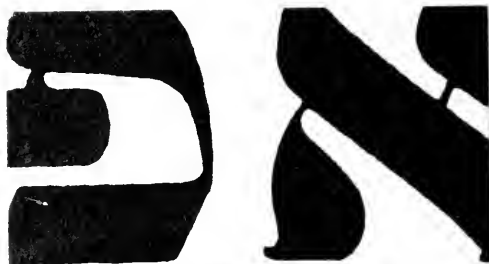
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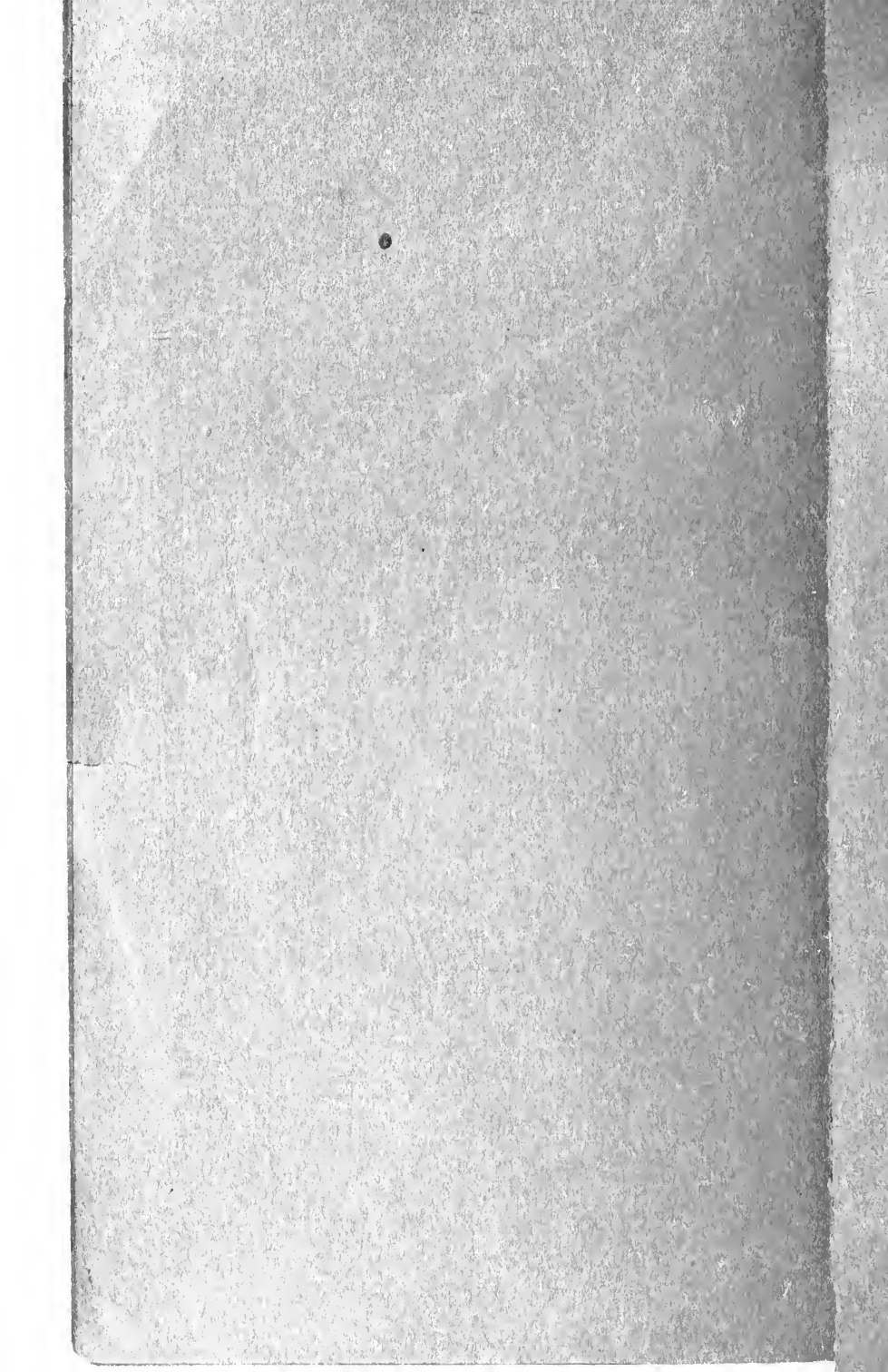
A. L. BISCO.

**A series of letters . . .
between Apis, . . .
the Worshipped Bull of
Egypt and his brother,
Apis of Russia. . . .**

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**DIVINE . . .
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BY

A. L. BISCO.



DIVINE CORRESPONDENCE,

BY

✻ A. L. BISCO. ✻

*A series of letters between Apis, the Worshipped Bull of Egypt, and his brother, Apis of Russia.**

PREFATORY NOTE TO LETTER I.

It will doubtless perplex the minds of many inquisitive persons as to how I came in possession of this valuable and divine letter ; but it must remain a great secret ; as, in the first place, I am entertaining great hopes of receiving another letter from the same holy personage to his Russian brother, for which I will get, I am sure, a liberal honorarium from the editor, and it is in consequence of this very important object that I wish to avoid meeting with any rivalry, whatever, from literary circles. Secondly—and this is more important—the time at present in Russia is one of extreme horror and violence ; murder and plunder have spread over the whole country ; and I would not like to add to all this

*) In ancient times, as is related in history, the Russians worshipped an idol, named "Perun. It was made of wood, and in figure resembled that of a man, the head of which was of silver, and the beard of gold. This idol existed till the Czar Wladimir and all his subjects were converted to Christianity. Then the idol, which stood on a hill in Kieff was thrown into the Dnieper. Nothing further is related of this idol in history ; but I have the good fortune to discover, like other eminent mythologists, that the spirit of this idol arose from the depth of the river, and entered the body of a black ox, which continues to live ever to the present day.

by betraying the person that was kind enough to deliver this holy letter into my hands.

Having thus candidly declared the reason for my discreet silence, I beg that great attention be paid to the following divine letter.



LETTER I.

From Apis of Egypt to Apis of Russia.

DEAR BROTHER—Do not be surprised at receiving his letter from *me* ; it is quite natural. The learned world, the more or less civilised people, are absolutely convinced that I am dead long ago ; but, it is to you, dear brother, well known that every god and spirit—and especially the Apis—is immortal. From age to age, from generation to generation they only transform their outward appearance. You, dear brother, can serve as the best instance of this by your own everlasting existence. Thou, and only thou, hast been till now the reigning power in boundless Russia. The Russian people, indeed, profess to be Christians ; but they only *appear* to be so, for the actual ruler art thou, dear brother, and only thou. As I told thee before, dear brother, we are immortal in spite of our temporary transformations. But our slight periodical transformations leave behind them, from time to time, floods of human blood. I am able to say this from my own wide experience, and I know that to thee, dear brother, as well as to me, are all these cruel slaughters well known.

But I recall these to my mind for this reason that some dreadful rumour concerning thy country is being circulated far and wide, and I am growing anxious regarding thee.

Remember, dear brother, that 'tis I alone am thy sincere well-wisher, and thou must, therefore, inform me in detail of everything concerning thy position. Meanwhile, until I receive thy answer, I shall give thee certain practical hints which, I trust, thou wilt strictly follow.

The most important principle whereby thou shalt retain thy sovereignty is by keeping thy people in total darkness, just as it was in Egypt during my happy reign. All thy people must, in consequence of that darkness, be divided into different ranks, according to their wealth and education; but the most respected amongst them must be the clergy, for they, and only they, are the powerful promoters of darkness.

This is the only means of maintaining our everlasting and prosperous existence. But there is in this matter a great stumbling-block, which thou, dear brother, must make away with, namely, the Jews. Even now I shudder with horror at the very remembrance of this accursed people. Their ancestor Abraham, who was the first torch-bearer, once while visiting our country brought on it terrible plagues. But our first king Pharaoh was a sensible man and sent him away in time. But not so sensibly acted the late king of Egypt, and the grandchildren of that torch-bearer destroyed our land. That sad episode is, I am sure, well known to thee, dear brother, and I need not, therefore, relate it to thee. But I must draw your attention to one very remarkable thing. Thou art acquainted with the history of the Jews from the Bible; but that book was written by the Jews themselves; it therefore contains only false records. Ask me, dear brother, and I shall tell thee the whole truth. The Jews in Egypt were persecuted, oppressed, and tormented, but the Egyptians acted rightly in treating them so, since, like their ancestor, they sought with all their might to pierce the darkness that I had set my people in, and that instead thereof

there should reign absolute light. This was the sole reason for the hard and painful life that the Jews led in Egypt, and I suppose that in thy country too the Jews are the only furious revolters against thy holy darkness.

At any rate, dear brother, as time is more valuable than money, thou must, for thine own sake, answer me at once, that I may be able to give thee the best instructions and advice.

Believe me, your affectionate brother,

APIS OF MEMPHIS.



PREFATORY NOTE TO LETTER II.

As I previously stated, when delivering the first letter, I was unwilling to inform how I came in possession of that letter from the Egyptian bull, and I still persist in my discretion. I must, however, make the following note. The previous letter I got under great difficulties and by all manners of tricks, for the servant was as faithful as his master. But not so in the case of the messenger of the Russian Apis, there was one thing only that I had to resort to, namely, bribery; I gave him a bottle of brandy. This drink, commonly used in Russia for purpose of bribery, is sometimes more effective than any other precious or charming thing. Nevertheless, I warn all my colleagues not to rival with me, for I have found such a splendid thing for bribery that not only the messenger but even the Russian Apis himself can be bribed by it, and then, oh then shall all my rivals learn the strength of a Russian fist. It is

thus that I hope to be the only discoverer of these divine letters, and I now respectfully beg that the following letter be read with more attention than the first.

—:—:—

LETTER II.

From Apis of Russia to Apis of Memphis.

—:—:—

DEAR BROTHER—I have in the first place to thank you very much for your kind letter. You cannot imagine how great are now-a-days my sorrow and trouble, and I am, therefore, very glad to find a faithful comforter and admirer in the person of your Holiness. Secondly, we both must admit that in spite of our eternal power and holiness we possess after all the reason of a bull. Even with the little reason I possess I am convinced that to maintain everlasting darkness we must have a little of human intelligence. My most zealous servants, too, possess only the reason of a bull, and thus all their exertion towards promoting darkness is in vain. Here and there suddenly appears a torch-bearer and pierces my darkness. My head senses reel even now with indescribable horror, for at this very moment I am very near entire destruction. My country is the largest of all European countries; but my greedy temper cannot and never will be satisfied, and I have, therefore, until now been continually devouring many little countries. In consequence of my greed, I am at present dreadfully puzzled. Like the wolf of the Æsopian fable, after having devoured my prey—thou seest, dear brother, I am as educated and cultured as a human being—I found a bone sticking in my throat. I am now waging a war which shall really be recorded in history as the greatest; but, in the meantime, I am being step by step defeated. I was not prepared, nor does it occur to my mind to fight. My greedy temper

displeased Japan, and this barbarian people force me now by war to give up what I devoured long ago. Hitherto, I always maintained that an ox is endowed with the greatest strength, and depends on it. I always succeed both in maintaining *darkness* and *man-eating*. But this time I am consumed with anxiety concerning my fate, because the Japanese are supplied with as much light as I with darkness. Besides, I have another reason for being anxious regarding my fate. Amongst the greatest and mightiest nations of Europe there is only one that sincerely wishes me untroubled happiness. That nation is one of the most civilised ; but in spite of its immense possession of light it is, and for ever will be, my faithful friend. Its great kindness to me is not due to pure love or respect for my own individuality ; for light and darkness, just as fire and water, can never be united. There is, however, one thing before which all difficulties and impossibilities disappear, and that is *money*.

Hitherto I refrained from telling the truth, but with thee, dear brother, I will be frank. I cannot say that *all* inhabitants of my immense territory are rich ; but thousands of them are, indeed, very rich ; they lead a prodigal extravagant life *a la Francaise*. Thou see'st, dear brother, I admit that universal light is much more formidable than my darkness ; but, by good fortune, the light of civilisation is at present obscured with rottenness, depravity, and impurity ; and these three morbid qualities condemned by all moralists, but blessed by me, are the very supporters and promoters of my darkness ; because after my people have made frequent and short visits to France—it is, indeed, this country that sympathises with me—they return home with their senses still more dulled.

Well, dear brother, it has occurred to my mind that, since thou art not my contemporary, and would'st not on that account comprehend even plain communication from me, I must add here a few explanatory remarks

that my report concerning my position be easily grasped by thee. During the middle ages, as well as in ancient times, frequent struggles would take place between various peoples on account of the fanatic ardency and zeal they bore for their respective religions. I need not describe to thee in detail all those struggles ; for thou, dear brother, knowest well what wicked as well as foolish deeds people committed in every such instance. At present, however, although that hellish fire still burns within them, people are to all outward appearance fairly tolerant, and no more struggles on behalf of religion are heard of. I heartily regret such an unfortunate change in human character. Thou, dear brother, art now incorporeal, and can'st not, therefore, emulate with me ; so that I may safely tell thee that my strong desire is to be the sole worshipped Bull throughout the whole earth. But this is now impossible, since, as I have already told thee, the light of civilisation has made mankind perfectly indifferent to all religion, so that they scorn all kinds of Deities.

But in whatever way the light of civilisation has moderated human character in respect of religious enthusiasm, people have in other respects become more greedy and careless, and are now occupied with inventing proper means of consuming and devouring each other. This fever is well known to me, and I am taking advantage of it. I am deceiving one of the mightiest of European nations, namely, France, just as it is deceiving me, although outwardly we appear to each other as genuine friends : we thus both succeed alike in our different aims. I send my people to France that they may spend there both time and money ; and they leave in that country a great part of their vital power, for which they are recompensed with depravity and dulled senses, the chief basis of my existence. France then supports me with capital in time of need, and protects me against my numerous enemies.

I must mention, in particular, one of my enemies, namely England. It is mightier and still more cultured, in my opinion, than France, and though it endeavours with greater eagerness, perhaps, to acquire immense wealth, its spirit, nevertheless, is not weakened. With whatsoever country it comes in contact, that country must be influenced by its excessive light. Even Japan has been influenced by it, and it has, therefore, ventured to embark on a struggle with me.

I have still another powerful and enlightened enemy, and that is America ; but, I am indifferent to its enmity, since such a great distance separates us. But all my enemies together are insignificant in comparison with the Jews. Thou, dear brother, can'st not imagine what pain and sorrow these people are inflicting on me at present. All my roughness, harshness, severity, cruelty, fierceness and frenzy cannot destroy them utterly. Wherefore do I beg of thee, dear brother, that thou indicate to me the means of becoming rid of them, once for all.

This alone do I anxiously entreat of thee, dear brother.

Believe me, thy truthful brother,

APIS OF RUSSIA.



LETTER III.

From Apis of Memphis to Apis of Russia.

DEAR BROTHER— If thou recallest my first letter to mind, thou wilt remember an assertion made there that the Scriptures tell not in general the exact truth ; I now beg to repeat that assertion. It is with reference to this point that I write this letter.

From the description thou gavest me of thy present great trouble, I learned that thou attributest to the Jews the chief cause of all this mischief. 'Tis only now that I am becoming properly aware of the fact that only one Jewish individual, a very clever and beautiful fellow, was the cause of *my* trouble. His name was Joseph, and he served his powerful master Potiphar. Thou knowest, dear brother, that we, and all bulls alike, are not gifted with the faculty of dreaming ; we lead a real, hard life. Human beings, however, are very often engaged in dreaming ; some, indeed, spend their whole lives in dreaming. Now, it once happened that our king Pharoah had a dream, and being capricious, like all other lords and kings, he was displeased with the interpretations of our own wise men and magicians. He then, unfortunately for us, engaged the services of this Jewish slave ; and, thenceforward, began my ruin. Whenever a man or a nation act not according to their own counsellors, but listen to strangers, then must cruel punishment inevitably follow. Pharaoh preferred the interpretation as given by this Jewish slave, and being charmed with his wisdom and beauty, made him ruler over the whole land, and gave him to wife Asenath, the beautiful daughter of his former master. Having become chief ruler, and also son-in-law of Potiphar, instead of being converted to my belief and assimilating himself with my people, he remained a steadfast Jew, called his sons by Jewish names, brought over his father

and all his family to Egypt, and presented them with the best part of our territory, wherein they alone dwelt. Even now, with all my divine intelligence, I cannot comprehend how an Egyptian lady could tolerate a Jewish husband ; but Jews apparently possess a certain supernatural power which is wanting in both of us. Partly on account of the unremitting support of Joseph, and partly on account of the extraordinary nature of the Jews, the Jewish family in a short space of time increased, both in wealth and in numbers, to such an extent that the succeeding king Pharaoh—long after the death of the Pharaoh who had exalted Joseph, and Joseph himself—was troubled with the utmost anxiety lest the Jews would, in the course of time, become the sole owners of the whole country and finally exclude totally the native Egyptian population therefrom. As Pharaoh rightly remarked at that time, and I am sure, dear brother, thou art of the same opinion, “ The Jews are skilful, ingenious, and very useful people ; would they but assimilate themselves with our own people, they would bring to the latter happiness and prosperity.” With that end in view, Pharaoh gave the order to deprive the Jews of all their rights, and to afflict and oppress them to such an extent as to compel them to adopt our social customs and our religion.

Pharaoh's actions were in accordance with his opinions, and this process of affliction, oppression, and conversion went on for hundreds of years. The Egyptians would in the end have succeeded entirely, were it not for another stumbling-block that came in their way. Many Jewish men were willing, with all their hearts, to unite completely with my people ; but their wives used everything in their power to prevent them, and in the end succeeded. They did not in the least bend from their primitive beliefs and traditions, in spite of the several kinds of tortures they were continually being made to undergo.

And just as one evil breeds another, so these revolting Jewish women were the cause for the rise of one of their greatest heroes.

A certain Jewish woman bore a son at the very time that Pharaoh had ordered that every newly-born male child be cast into the river. This woman, after confinement, fearing that Pharaoh's officers would kill her son, put him into an ark made of bullrushes, and laid it down among the flags by the river side. Now, Pharaoh had a daughter, distinguished both for her beauty and her character, but in one of the most necessary attributes of mankind she was deficient, namely cruelty. It was the want of this trait in her character that brought down further misfortune on our people.

I would advise thee, dear brother, never to relent from thy excessive cruelty ; it is the main ground of your existence. Pharaoh's daughter came down to the river to bathe, and perceiving the Jewish infant, had compassion on him, and determined to save him. I think, dear brother, thou knowest well, from the Bible, the history of that child and his people ; but, as I told thee before, it contains false records ; I alone know the truth. Pharaoh knew nothing of his daughter's deed. The child was afterwards brought to her from the nurse and was reared in the palace in a manner befitting a royal child ; yet this child when he grew up was ungrateful to her and treated her treacherously. With the greatest enthusiasm he exhorted the Jews to resist our people, and they were all inspired by the words of this traitor. When the state of affairs became dangerous,

our wise and prudent Pharaoh expelled the Jews from Egypt altogether. Pharaoh acted in this case as in all others, with his usual tact and common sense, for it is the enemy from within and not from without that is more dangerous.

This is briefly the history of the Jews in our land, and I draw the following conclusion from it which I would advise thee to accept. Thou must either convert the Jews wholly into thy belief or expel them altogether from thy land. Further, thou must never trust nor depend too much upon foreign people, but rather upon thy friends the French.

Regarding the war with Japan, I advise thee to try, with might and main, to conquer gloriously, otherwise thou wilt perish altogether.

And believe me, with love and best wishes, thy faithful brother,

APIS OF MEMPHIS.



LETTER IV.

From Apis of Russia to Apis of Memphis.

—:—:—

DEAR BROTHER—Thy kind letter caused me to reflect not a little concerning my position. Thou informest me that Pharaoh intended to convert the Jews into belief in thee, but that the Jewish women defeated his intention; and in consequence of his failure, thou givest me the unpractical advice of expelling the Jews from my land altogether. Now, trusting thou wilt excuse me for my forwardness, I must say that as far as I can judge from thy letter, thou knowest nothing whatever of the life of the present day nations generally, and of Jews particularly. The latter are, indeed, the most ancient and distinguished nation of all, and for their reason they were, are, and always will be persecuted and oppressed, since every nation must fulfil its holy duty in respect of tormenting them in its own particular way. Since, dear brother, not being my contemporary, thou wilt not easily comprehend my meaning, I must add here a few words for explanation.

During the middle ages, as also during thine own age, several nations did deal with the Jews in the way thou hast advised me: they either compelled the Jews to change their religion, or destroyed them entirely by persecution, or expelled them from their land.

Such treatment, however, befits not the polite manners of civilised life of the present day. The most cultured nations treat the Jews in a totally different manner, although it is in reality more terrible than any torture or bloodshed.

Germany and Austria, for instance, allows the Jews to share equal rights with their own people; but this permission never goes beyond the paper on which it is written; it is never practised. France, where the Jews apparently meet with kinder treatment, recently evinced

its true feeling towards Jews in what is known as the Dreyfus affair, where in spite of the principles of Christian faith, and contrary to the recognised manners of civilised people, added to the fact that Captain Dreyfus was innocent, a man was condemned and styled a traitor merely because he was a Jew. England and America, where the Jews meet with more human treatment, in spite of the assertion that Englishmen are descended from Jews, and in spite of the great progress they have made, treat Jews in an abusive manner that certainly becomes only gentlemen.

Thou knowest, dear brother, that I have police agents all over; and they inform me that many Englishmen very often mistake at first sight a Russian for a Jew, and greet him with a potato, or onion, or something else in the face, or with the abusive term "Sheeny" close to the ear.

Not only by adult Englishmen are Jews treated with such marks of honour, but even by boys and mere youngsters. Such amiable treatment in the most advanced of countries is in my opinion, more painful than torture or bloodshed.

Thou canst thus see, dear brother, how the Jews are respected even amongst the most cultured people in a century voted for its progress and enlightenment. The purpose of such treatment is to keep the Jews alive to the fact that they are everywhere only strangers, and to compel them to strive to their utmost power for the wealth and prosperity of whatever country they settle in. Now by far the greater part of my people is, as I have already told thee, uncultured; hence I cannot employ such delicate means of torture. My method is simple and entirely different. I grant the Jews no rights whatever, and permit them to dwell only in certain determined parts of my country, in virtue of which permission they must labour for the wealth and prosperity of my people. If they fulfil their duty

properly, I leave them undisturbed, but should they for a moment try to shirk their duty or to lighten their burden, I make use of one simple remedy: I organise riotous disturbances against them in various districts.

Even at the present moment, I am fairly busy with making preparations against them, in spite of the great war I am carrying on with Japan, for the Jews have spoilt many of my people, sowing in their minds the seeds of rebellion.

Having informed thee of all this I think thou wilt easily perceive the folly of acting according to the advice you give, since their entire annihilation nor expulsion would benefit me not in the least, their presence being in many cases of great service to me.

Thus whenever I perceive a feeling of discontent spreading among my people and their loud murmurings reach my ears, and an outburst of revolution ready at any moment to take place. I have only to utter the impression "down with the Jews!"; then, as if by magic plunder and bloodshed instantly become rife, and all the mad fury of my people is spent against the Jews.

Fortunately, indeed, for me as well as for other countries, the Jews cannot perceive that as long as they are strangers even among civilised people, and do not endeavour to obtain a land whereof they shall be the sole owners, they are for ever liable to persecution and torture. In spite of their wounds they are attached with all their heart to the country that afflicts them, just as a dog will never leave its master though the latter should give it the cruellest blows.

Moreover in respect of the disturbances in my land and the war your instruction would benefit me little, having recently been assured of success in the war by the Archdeacon John of Kronstadt, and I need fear no trouble so long as one may meet in my land such influential persons as the editor of my leading newspaper,

the Archbishop of all my land, the well known lawyer the antisemite, and the famous writer Count Leo Tolstoy. The authority of each of these, especially that of the last, is as supreme as that of an oracle. The whole world admires Tolstoy; many regard him as the leader of a new religion founded by himself. In my opinion, judging from his thoughts and deeds, he is nothing but a rich and foolish landowner. For were he truly of opinion that only manual labour and no trading nor scientific investigation would bring happiness to mankind, he would then (not as his biographer tells us that "at one time it was Tolstoy's intention to dispossess himself entirely of his property and live as a peasant) indeed dispossess himself entirely of his property and accept bootmaking as his occupation. He does not do this, however, since it is easier and more agreeable to be a rich landowner and manufacture boots for his own private use. His folly affords me now great assistance, for he recently published a letter in which he asserted that my people were unprepared for a revolution on account of their ignorance. Now, as the main principle of all Tolstoy's writing is to condemn culture, my people will surely remain ignorant for ever, and thus remain under my powerful hand. Concerning the lawyer, I need only mention the two names "Kishineff" and "Homel" to convince you of his power to pervert the law.

Regarding my other assistants, I need say nothing to thee; trust me, they are worthy men. Pray do me then this service; visit, for me, all the great countries and inform me what their governments think of me. I

am rich and strong enough to withstand all my enemies ; yet it is necessary that I know the opinion of all kinds of people concerning me, on account of my intercourse with them ; and as thou, dear brother, art only a spirit, thou can'st penetrate the innermost depths of their hearts, and inform me of all that may interest me.

I trust thou wilt do me this service.

And believe me, your faithful Brother,

APIS OF RUSSIA.



LETTER V.

From Apis of Egypt to Apis of Russia.

—:—:—

DEAR BROTHER—The mission thou hast entrusted to me is rather difficult, since the manners of the people of thy country differ entirely from those of ancients, and contact with modern people occasioned me frequent displeasure. Yet, in order to serve thee, dear brother, I overcame my hatred towards the new generation ; and I beg that thou now hearken to me. All thy manners, thy conduct, even thy existence displease the whole world : and all impatiently await the time when thou shalt entirely have perished.

Hence, thou must be continually increasing thy army and have made all kinds of preparations for a universal struggle, since utter destruction and annihilation is drawing near to thee. But amid all these preparations do not forget the Jews ; thou must do away with them altogether.

That is the lesson of my mission.

And believe me, thy faithful Brother,

APIS OF EGYPT.



LETTER VI.

From Apis of Russia to Apis of Egypt.

—:—:—

DEAR BROTHER—I beg that thou know that till now I was deceived in thee, since I had entertained great hopes of thy being able to discover some important secrets of which I am ignorant.

I trust thou wilt pardon me when I say that thou art a poor senseless spirit of the ancient Egyptian Apis ; whereas I am young, powerful, rich, and very intelligent ; nor am I in want of assistance from anybody. In my war with Japan I may lose thousands of soldiers, as well as other things ; the Jews as well as other inside or outside enemies may plot against me ; yet will I in no wise be shaken because of my Russian Iron Fist. (?)

I beg, therefore, dear brother, that henceforth thou refrain from contact with me, and do not interfere with any of my interests.

And believe me, thy faithful brother,

APIS OF RUSSIA.



LETTER VII.

From Apis of Egypt to Apis of Russia.

—:—:—

DEAR BROTHER—Thou hast as much pride as folly, and therefore refuseth further intercourse between us ; but I, being bodiless, and therefore incapable of such jealousy as exists between mortals, do readily pardon thee for thy unseemly conduct towards me.

Nevertheless, I shall tell thee thy fate which is not far distant, excessive light will penetrate thy darkness, and thy existence will cease entirely. For thy people there shall commence a new life, similar to that of all civilised people ; but the lot of the Jews will continue the same in spite of the efforts and sacrifices they made to destroy thee ; they must be persecuted and oppressed until they become independent, and establish themselves on a land of their own. I will speak no more of this hateful people, being very anxious concerning thine own fate. Remember, then, these my last words : when thy body shall have perished, thou must call upon me as soon as possible, for I alone, being experienced ; know how the spirit of an Apis can exist without a body for a long time.

Annexed is the exact address for thy direction to my abode.

And believe me your sincere brother,

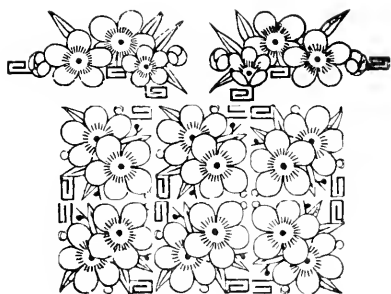
APIS OF MEMPHIS.

MY EXACT ADDRESS.

—:—:—

In thy travels, proceed neither by land nor by water, for contact with men is destructive to thee; thou must make a subterranean passage. 'Tis true that such a passage is disagreeable to all others; (to men, for instance?) but to us it is delightful and convenient, since we meet there all our black and evil doing relatives.

Having come to Egypt, thou must still remain in the subterranean region, until thou shalt reach an immense river of pure blood. Thou shalt then hear innumerable signs, groans, wailings and lamentations; but be not terrified; it is the cry of the blood of those Jews that built for Pharaoh^a the two treasure cities Pithom and Raamses, and they are still crying out of this river of blood. Thou shalt then dip into the river for a moment and take of the blood a full draught, though this is more becoming to men than to a spirit. Having done this thou shalt be sick for a whole year,—the reason whereof I cannot tell—but thy existence afterwards is assured until the Jews all in one, rich and poor, learned and ignorant gather together into a land of their own. Till then we shall both exist unwillingly, for we both shall have washed ourselves in Jewish blood, and also drunk of it; and it is the only human blood that exists for ever. When the Jews will be established as an independent nation, this river of blood will become dry to a single drop, and thenceforth shall never more be found a drop of Jewish tears or Jewish blood; then also will our existence cease for ever.





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